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EUTOPIANISM OF PEACE.

BY J. P. BLANCHARD.

When every individual on the face of the globe shall be governed by a conscientious sense of the right; when no one shall desire anything which his neighbor possesses; when every one shall be a law, and a just and righteous and well obeyed law to himself; when all nations shall be ruled solely by wisdom and virtue, and influenced by a perfect regard to the welfare of others; when in short men shall be changed in nature, and every evil passion eradicated from the human breast, wars will cease to be. Until this time shall have come, which, alas, does not seem to hasten rapidly towards us, whatever may be our zealous wishes, or our ardent desires, we must conduct ourselves with regard to things not as we would have them, but as they really are; we must remember our actual position and responsibilities, that we are *citizens*, not of EUTOPIA, but of the United States of North America. *Webster's 4th of July Oration.*

We have placed this quotation from the late Oration of Fletcher Webster, not because there is anything peculiar, original, or impressive in it, but because it is a sample of the loose language held by many persons, even of eminence and talents, who however have not looked deep enough into the subject to perceive its fallacy. The sentiment is so often expressed by the advocates of martial preparations, as an objection to the doctrines of peace, that we seize the occasion to expose it.

Every one will agree to the position that if all mankind should be holy, disinterested and just, wars would cease to be, and preparations for them unnecessary; but we have no assurance that such will ever be the entire state of human character in this world, and if we are to wait till this is completed before any efforts are made to secure the reign of universal peace, there is reason to fear it never will be attained, and the fulfilment of prophecy and the injunctions of Christ will be alike frustrated. The active friends of peace have often been charged with building on a imaginary, instead of a real state of things, but we have never met with one who founded his hopes on such a condition as is here expressed.

The fallacy of the argument, is that it puts the cause for the effect. It is not the complete prevalence of righteousness that is to establish universal peace, but the forbearance from violence and the extension of the principles of love and good will that is to precede and promote the reign of justice and holiness. The injunctions "resist not evil," and "love your enemies," were addressed to those who were yet in their sins and surrounded by the violent. "He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" It is those who look forward to the era of universal holiness, before peace can prevail, and not we, who are wandering in the region of chimera. To keep up military defences and preparations for war until Christian virtue shall pervade the earth, is the surest way to prevent that blessing forever,

The friends of peace argue not on an imagined purity of the world. The true questions they present are, Is the principle of repelling aggression by kindness, and not by violence, safe? Is it a Christian duty? Is it practicable? Is it as expedient with nations as with individuals, with the world corrupt as it is? We assert the affirmative of these questions, we understand it to be denied by the advocates of war.

Is it safe? It would fill a considerable volume to adduce all the instances given by the friends of peace in their various publications to prove the general efficacy of submissive, forgiving, or kind returns for injury, to disarm aggression and conquer by love, whenever fully, sincerely and fearlessly tried in the circumstances of private life; there are exceedingly few instances where the experiment has failed, whereas on the contrary, violent resistance has at least but an equal chance of victory, and always incurs a greater injury when overcome. The yielding course, when aggression is unprovoked, is therefore plainly the safest, as a general maxim, with individuals; is it not also so with nations?

An experiment to determine this point has never been made but once. This was the remarkable case of the Quaker government of Pennsylvania, so often appealed to by the friends of peace to show the perfect safety of national defencelessness. There is no reason to suppose that similar experiments honestly made by other communities would not be attended with the same results. Human passions are the same when guiding individual, or national actions; and if private aggression, in the pride of power, yields to unresisting kindness, it may confidently be expected that the rulers of nations, as susceptible of gratitude and as tenacious of character, will disdain to enforce injustice on those from whom they receive only blessings. At any rate, the contrary experiment has ever failed, the armed preparations of nations for resistance, have never averted, but often provoked aggression; and as often inflicted it. There is no safety in them.

The peace policy is a Christian duty. The precepts of our Lord on this subject, are as explicit and strong as language can make them. "Resist not evil!" "Love your enemies!" "Do good to them that hate you," &c. &c. Vain is the attempt to explain away figuratively the force of these injunctions, by setting against them the faithless instincts of fear, or the depraved promptings of resentment; the most unbounded licentiousness and the grossest vices might be advocated on such grounds; and equally idle is it to say that these precepts given for private christians, are not applicable to nations, unless it should be maintained that men acting in a political capacity, are not subject to the authority of God; no exemption from this obligation is any where given to rulers; and if as

has been often shown—this christian submission is the safest policy, no objection can be made in reason to the obvious purport of these commands.

Is the extension of the submissive peace principles practicable in a world confessedly replete with injustice and violence? We are aware that our strong faith on this question is ridiculed by the irreligious; but we should scarcely despair of success in this attempt, if, like them, our hopes rested only on human power; and we do not expect to impart our convictions of the direction and aid of Divine omnipotence to mere politicians. Yet to them we may show worldly elements of progress by no means contemptible; we may appeal to rising sentiments of civilization, irrespective of christianity, for aid to waft us on the current of divine impulse.

Philanthropy, rapidly extending and unlimited to the pious, is looking mournfully on the fields of martial slaughter, the sufferings, privations, sorrows and countless miseries of war, and it now sees that the assertion of national safety and national rights and national honor has ever been the pretence for the perpetration of all these horrors. Honor, always heretofore maintained in arrogance, cultivated reason is now showing to be best manifested by generosity; and the future statesman will disdain to resent an injury from a weaker adversary, whom he may easily shame by contemptuous disregard or condescending indulgence. Interest, awakening the public mind to the demonstrations now making of the ruinous cost of war, and perceiving that the burden is scarcely less in provisions for effectual defence, than in expenditures for aggression. Increasing desire for liberty and better understanding of it. It is now beginning to be perceived that uncertain protection is dearly purchased by certain military oppression. The defensive incubus which covers a community from descending invasion, crushes it by its own weight. Domestic society has suffered more from patriot defenders than from foreign foes. Lastly, the extension of commerce and the increased intercourse of nations are inspiring all people with mutual respect and confidence, and rendering the jealous interposition of provisions for defence against each other daily more disregarded. We are aware that *some* recent augmentations of military preparations in some nations, may seem to confute this idea; but they are the expiring flashes of the taper; the fear which occasions them is temporary and groundless; and their decay is doomed by the rising spirit of popular emancipation.

Regardless then of the scoffs of the skeptical, we are animated with the assurance that we have divine and human instruments for the pacifi-

cation of the world, by the demolition of the falsely alledged, the defying and irritating provisions for national defence. We act on the world as it is, or as it is shortly to be; and we hold that the opinion that this pacification cannot be completed till all men are imbued with every other virtue, to proceed from ignorance of human character and human history, and blindness to the advancing civilization of the age. God is wiser than politicians and stronger than Governments, and will surely bring on the time when "swords shall be beaten into ploughshares, and spears into pruning hooks, and nations shall learn war no more," although sin may never be totally eradicated from human bosoms in the present state of their earthly existence.

THE CRANBERRY PASTURE.

BY MRS. ELIZA LEE FOLLEN.

"What is the matter with your eye, Frank?" said his father to a stout, frolicksome-looking boy of about twelve years of age.

"Only a little bruise, father; nothing of consequence. But we have had prime fun this afternoon, and given it pretty well to the Mexicans."

"What do you mean?" said his father; "I hope you have not been fighting."

"I will tell you, father, all about it; but I suppose you will hear of it, at any rate, for Mr. Lucas, the Abolitionist, says he means to come and tell you the whole story, and you had better know the truth beforehand."

"Well, Frank," said his father, "I hope you will tell me the whole truth; for this I know, I shall hear it from Mr. Lucas."

"You see, father, we boys some of us went yesterday afternoon to the Cranberry Pasture, which you know you had a dispute about with Mr. Brown, and which you took possession of this Spring, by putting a fence round it. You know that little nook in it, which you said you ought to have too, and that it really belonged to the pasture, but which Mr. Brown, who once owned the whole, says is still his, and that he will not give it up, and that Mr. Flint cheated him out of the rest; well, you see, when we were up there, and saw how awkward it looked, we thought we would just put some stakes round this little nook, just as you had round the rest of the pasture, and notch your initials on them to see what old Brown would say, and call it ours. And when autumn comes, we can gather all the cranberries; for Mr. Flint, of whom you had the pasture, says, it ought in fact to be yours, and that he always called it his and gathered the cranberries if he could, but that Mr. Brown was obstinate about it, and would not give it up. While we were putting up the stakes yesterday, we heard Mr. Brown's boys, the little darkies, or